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A VISIT TO SOME OF THE OUT-STATIONS OF THE CHURCH MISSION IN THE PREFECTURE OF FOOCHOW.

BY THE BISHOP OF VICTORIA.

On the 12th May, 1868, I left Foochow at 8 A. M., with the Rev. J. R. Wolfe, to visit the out-stations under his care. We reached Pagoda Anchorage about noon, and were detained there until 2 P. M., when we dropped down the stream with a fair wind very swiftly, and after accomplishing about five miles, sailed round a projecting headland, and made for a landing place, above which rose a populous Chinese village, called 閩安鎮 Ming-gan-teng—where, through the instrumentality of our missionaries and their Chinese catechist, a flourishing church has been gathered together. This mission station was commenced as recently as March, 1867; but the work has been so prospered that fourteen men and four women have been baptized, and are communicants, who—with three children baptized in infancy as the children of Christian parents—make up "the church" in this place. Most of these Christians attended the confirmation in the Foochow Mission Church on the 6th May. In addition to these, the missionaries have three men and one woman under instruction as candidates for baptism, and twelve men and three women are on the list of enquirers. This little church is visited periodically from Foochow by Mr. Wolfe, but is under the special charge of a native catechist, well known in the Foochow Mission by the name of Timothy. He is a Foochow Christian. Four years ago he was a bigoted opponent of Christianity. His business was to sell incense sticks to be burned in worship in the idol temples, and at oratories and shrines that abound on every hand. He was making much money by this business, which led him to frequent the temples, and brought him into close contact with the idolatry of the place. In his unconverted days he so interrupted the missionaries in their preaching, that on one occasion it was necessary to stop in the serv-

ice, and he was turned out of the chapel by main force. Some months after, as the missionary had concluded his service in the chapel, and was leaving the place, he was accosted by a man standing by the door, "you have perhaps forgotten me, Sir!" The missionary looked at him, but did not recognise him; but on being reminded of the "scene" just referred to, he was at once identified with the former fierce opponent. But he had taken away with him, notwithstanding all his opposition, *that* which had made him a new man! He professed himself a believer, was put under instruction, was baptized, and now he has been accepted as a catechist. What a contrast between his former craft in the idol temple, and his present employment as a catechist in the chapel at Ming-gan-teng! Though a Foochow man, after instruction and special trial and preparation, the missionaries sent him to this out station down the river; and in preaching, reading the service, and visiting and conversing with the people, he has been most successful. God has blessed his honest and zealous labors, and carrying the gospel from street to street, and house to house, in Ming-gan-teng, he has already won many souls to God; and some of these—as Phæbe, a Christian widow, and her son, and Hannah, and an old lady 93 years old, whom Timothy brought to me that I might speak a word of encouragement to her—are very remarkable cases. Phæbe is described as a Miss Marsh among her countrywomen. She is a good reader—as good a scholar as Timothy; and she is a great helper to him, especially among the women. These Ming-gan-teng Christians are very simple minded folk. Timothy himself, though fairly instructed as a catechist, and equal to his duties, is no B. A. among his countrymen, and perhaps is impulsive and susceptible of impression from outward circumstances. He was the subject of a dream, which deeply impressed his mind. He was a pilgrim, and his dream a sort of Bunyan's Pilgrim's Progress. This he has delineated on fans, which he makes and presents to his friends. On one occasion, as he was addressing the people upon the seed of the woman bruising the serpent's head the preacher looked round, and coiled around

one of the pillars of the building was a deadly serpent, which had crept in unobserved. The congregation fled, but at Timothy's instigation they returned and slew the foe—a happy omen that in this case also Satan should be bruised under their feet.

We landed at Ming-gan-teng about 3 o'clock, and proceeded at once to the little preaching chapel in the heart of the village. Our appearance created quite a sensation, for the Christians had announced our expected visit; and evidently the heathen, who were greatly surprised to see me *walking* instead of *riding* in a sedan chair through their streets, had some strange notions upon the subject. There was quite a rush to the chapel, which was filled immediately, and the street outside also, and the shop on the opposite side of the street. It was too good an opportunity not to preach to the assembled people, so—Mr. Wolfe interpreting—I explained the angel's message, "Behold I bring you glad tidings of great joy," &c., taking occasion also to address the "little flock," both men and women, whom I prayed God to defend with His heavenly grace, that they might continue His forever, and daily increase more and more in the Holy Spirit, until they should come to his everlasting kingdom. After a cup of tea in the enquirers' room behind the chapel, I was requested to enter a very handsome chair, and—preceded by a man bearing a canopy—was carried through the streets amid hundreds—perhaps thousand—of gazers, to the little pier where we had landed.

Sailing down the river, an island on the right was pointed out, on which a mission station has been opened 劉崎 Liu-chie, where a Ming-gan-teng convert has been appointed catechist; and on the left—on the mainland—we passed the mission station of 長安 Chiang-gan, which is visited on alternate weeks by Timothy from Ming-gan-teng and the catechist from Liu-chie—an arrangement well illustrating the manner in which every true convert is utilized for evangelistic purposes.

About 4.30 P. M., we landed at a large fishing village called 館頭 Kwan-tiu. We have no mission station there, though at the mouth of the river, on the island of 浮江 Piu-kiang, a beginning has been made; a Ming-gan-teng Christian being stationed there as catechist and schoolmaster. The school contains twenty-nine boys and four girls. The baptized Christians number one man, one woman and three children, while five men have been also received as enquirers. Thus here also the seed is being

sown. The catechists at Chiang-gan and at Piu-kiang are both Timothy's converts to the faith. We might almost say therefore that the good seed is in God's providence in these cases *self-sown*!

At Kwan-tiu we left the river, and, getting into our chairs, the whole party soon moved forward across paddy fields for three or four miles, which at a distance seemed bright green meadows; but, as you trudged along upon intersecting ridges and looked down, reminded one more of ponds planted in rows with tufts of young rushes. We generally walked up all the steep ascents, and enjoyed on this occasion the view of the surrounding hills and distant mountains, and the deep, broad river below. We passed, some half way up the hill, a low rock with a cave; the rock was covered with paper-money and offerings. It was evidently a place where some object was worshipped. The fox is an object of superstitious fear and idolatrous worship to the people of this district. The animal abounds in the hills, and is rarely killed. The fox is regarded as a personation of the devil, and the country people dread its influence, more especially in reference to the women, whom it is supposed to be capable of injuriously affecting. And here, as elsewhere, the fox is worshipped—or the evil spirit under the form of the fox. The people are subject also to pining-sickness and a species of madness, which is attributed to possession by a devil. The missionaries have been requested to cast out these devils, on a promise of belief in their teaching in case of success. The more we know of the Chinese, the grosser their idolatry appears. They worship anything and everything, according to their fears. If the literati are Buddhists or Confucians or Taoists, the mass of the people are as grossly idolatrous as are to be found in Africa, or N. W. America, or any part of the heathen world. From the summit of this pass we enjoyed a charming view of the hilly scenery around, but descending, soon found ourselves again in the paddy fields; and passing through village after village, as it was growing dark, arrived at a long bridge over the river Lien, on the opposite bank of which we entered the city gate of 連江 Lien-kiang, a departmental city of some 120,000 people, where our missionaries commenced their labors in 1865, and now possess a house and school-room and chapel, with a good yard, well situated in the centre of the city, and yet in an airy position, as from the upper rooms of the house a good view is obtained of the river beneath, and paddy fields and hill beyond. Here there is a little church—I mean a spiritual church—

of five men and five women, all baptized and communicants, and four children, the offspring of Christian parents. One man and two women are received as candidates for baptism, and two men and three women are enquirers. The school numbers thirty boys; their master is a non-Christian teacher; but the catechist of the station, a Foochow Christian, instructs the children regularly in Holy Scripture, acting also as preacher to the heathen, and pastor to the flock.

As we had the evening before us, and the catechist and his flock were present, we arranged for a confirmation service at 7.30 in the little chapel;—and a very interesting and profitable occasion it proved. On either side the little table used for communion, Mr. Wolfe and I took our places. Before the rails on the right hand the women, and on the left the men, who were candidates for confirmation were arranged; five women and four men. We began with a hymn, the Litany, the preface of the confirmation service, adapted for baptized adults; and Mr. Wolfe interpreted my address, chiefly founded on the words, "If thou shalt confess with thy mouth the Lord Jesus and believe," &c. I pressed hard the necessity of sincerity. This seemed to touch an old woman present—one of the candidates. As she interrupted me in my address, I paused to hear her. Mr. Wolfe asked whether he should tell me what she said. It was to the effect—"Indeed she was sincere; she had for some time given herself to Christ, and she had found him to be her Saviour, and meant to serve him all her days." Her earnestness and honesty were too manifest to admit of doubt. And in that plain and homely place of worship that night, in the midst of surrounding heathenism, the Saviour fulfilled his gracious promise—"Where two or three are gathered together in my name, there am I in the midst of them." Outside our walls there was fighting and quarrelling among the heathen, which disturbed us all the night; but *within*—within not merely our walls, but our HEARTS also—there was peace such as God alone could give.

Our sleeping room was small, but the kind missionary arranged for my rest and comfort; and I fear to his own discomfort: for he took his abode elsewhere for the night—I think in the schoolroom—giving me his usual accommodations. I felt quite ashamed all through this journey to see how carefully he provided for me—relinquishing his own apartment, and producing at meals from his large store basket good things from home, the very sight of which in a place like Lien-kiang or Lo-yuen could not but make one laugh.

Wednesday morning (13th May) we were

early on the move, as we had a journey of thirty miles before us. After breakfast, and a short Chinese service with a few of the Christians who still were present, we were on our way again. We traversed a considerable part of Lien-kiang on leaving the city; then for three or four miles over paddy fields, till we reached an opening in the hills which led us to a lake of some dimensions, perhaps a mile and a half broad by two miles long. The men and women were hard at work in the paddy fields—up to their knees in water removing dead plants and replacing them with fresh ones, to make the crop as abundant as possible. And every now and then we passed grotesque looking figures dressed in straw cloaks, impenetrable to the rain, holding a long bamboo stick, and driving before them some two or three hundred ducks, fattening for the table of the wealthier Chinese. At last we began to climb; and half a mile gave us a grand view of distant hills, and the enjoyment of moor land, such as Yorkshire or Scotland presents. As we proceeded, the hills seemed to close upon us on either side, and we entered beautiful woods, abounding with wild camelia and azalea, honey-suckle, and dog roses, and black-berry blossoms of an enormous size; and the oil tree and the palm tree, some in flower, and the camphor tree and castor oil mingled with the fir; and as, in the heat of the day—for the sun blazed out in great strength—we paused to rest in the shade, or to enjoy the breeze as we crossed the mountain streams, the blackbird and the thrush cheered us with their song. It was almost too hot to be safe in travelling, and the poor coolies who bore the chairs and burdens began to complain; glad therefore were we all about noon to enter 淡陽 Tang-ang, a large town of

some 90,000 people, where we have a mission station, which was to form our mid-day halting place. As we halted before the mission chapel the usual crowd surrounded us, and we were glad to take refuge in the upper room of the dwelling house behind the chapel. Thence the distant hills, glowing in the mid-day sun, presented a fine prospect; but we had now to attend to business. The catechist we found in bed, suffering from fever, and he was evidently very ill. He and other converts were to have gone on with us in the evening to Lo-yuen, and attend the confirmation to be held there on the morrow; for the chapel was too much exposed to the street, and not suitable for such a service. It was plain however that the catechist could not travel, and as he was one of the principal candidates for confirmation, I suggested that we had better make the best of the chapel, and hold a confirmation at 3 o'clock in

Tang-iang, rather than take the converts on with us fifteen miles that night, to return that distance the next day from Lo-yuen. Mr. Wolfe agreed with me, and the arrangements were quietly made. The candidates on this occasion were all men, seven in number. They were arranged before me, and the service was a very solemn one; for although the crowd in the street somewhat disturbed me, the converts I suppose were accustomed to such noises, and seemed absorbed in attention to my address, and devotion, during the service. The reality of the confession of faith they made seemed too manifest to be doubted. Their knowledge no doubt was very limited, but their faith in Jesus and love for him was genuine.

Our coolies were very unwilling to proceed that afternoon to Lo-yuen; but we could not wait, and a few hours' rest and the cool of the evening refreshed us. The scenery was really grand. All through the valley the hills towered above us; they were clothed apparently to the summit with verdant trees. Some peaks were perhaps 5,000 feet high, and the forms of the mountains were bold, and broken in places by grand precipices. The tiger abounds in the hills, and the wild boar, and the antelope. On a previous journey up this valley Mr. Wolfe saw a large tiger, which had just been killed. The Chinese doctors hold the bones of the tiger as a specific in some diseases, and they are sold by hunters at a high price. I listened for a roar as it grew dark, but was not gratified! The evening soon grew upon us, and the sultry day closed with vivid and frequent lightning, without thunder, and fortunately for us unattended with rain. Without the lightning, the latter part of our journey would have been difficult, if not hazardous; for the path was so steep that we ascended and descended by steps which it would have been hard to find in the dark. About four miles from our destination, we passed a gate and fortification, and down a long flight of steps to a village, where we obtained light; and thus—amid the grandest scenery, lighted up with brilliant sheet lightning—we pressed on, leaving chairs and bearers, coolies and burdens, in the rear, till we entered the city of Lo-yuen, with its 100,000 people; and finding our way to the Mission House through many a narrow street, at length thankfully rested in a far more comfortable abode than Tang-iang presented. It was half past ten, or eleven, when we entered

源 Lo-yuen, and midnight before our preparations for the night were made.

Thursday, 14th May.—We were glad to rest a little this morning, and at breakfast I had a very interesting conversation with Mr.

Wolfe, respecting his missionary work. We went over the statistics of each of his stations. The aggregates are follows:—

Mission church, 1; preaching chapels and premises, 12; day schools—for boys, 5; pupils, 123; for girls, 2; pupils, 6; boarding schools—for boys, 1; pupils, 9; for girls, 1; pupils, 5; baptized communicants—men, 54; women, 23; baptized children, 36; candidates for baptism—men, 16; women, 9; enquirers—men, 39; women, 6; catechists, 10; student helpers, 5; teachers, one Christian man, one Christian woman, and five non-Christian men; confirmed, 44 men, 23 women and 5 youth.

The mission premises in Lo-yuen deserve notice. They are in a public thoroughfare, are very central, and by far the best I have visited. The entrance from the street is through a spacious doorway, opening under an archway, to an open hall. Thence you enter a good room, the roof of which is supported by three pillars right and left, and open to the hall just mentioned. This room is the chapel for preaching to the heathen, and is well furnished with seats. At the top of the room, surrounded by wooden rails, is a gorgeous pulpit—a very handsome one—sexagonal, and ornamented with Chinese figures—horses, elephants, birds, kings, sages—in glittering gold. No pains or money has been spared by a wealthy convert, whose gift it is, to shew his valuation of gospel preaching by the thought and money he has spent upon the pulpit from which it is to be preached! Behind this chapel is an open courtyard, with shrubs in pots, through which you pass to another apartment open to the courtyard. This is to be fitted up as a place of worship for the flock, with table, &c. It is well removed from the noise of the street, and well designed for the purpose. Behind is a door, through which you ascend some stairs, which introduce you to three nice rooms—two sleeping rooms, one for the missionary and one for the catechist; and a spacious sitting room, commanding a good view over the city of the magnificent hills beyond, and both light and airy. These premises have been secured by the aid and liberality of an aged convert of the city. He had spent in former days some \$200 a year upon idol shrines, and now he had become a Christian, he would spend his money upon Christian churches for the spread of the gospel among his countrymen.

But the work of the day was to be arranged. At noon we had a baptismal service, when I had the pleasure of baptizing a Chinese woman, and two infants, the children of Christian parents. This took place in the preaching chapel just described. About twenty Chinese were present—both men and women;

and it was remarkable how deep an interest all took in the service, and the importance they attached to it. The Christian women well supported by their presence their sister about to be baptized. It is so contrary to the etiquette of China for a Chinese woman to appear in public, that no little resolution is required on her part to present herself for baptism or confirmation. It is almost a renunciation of *caste*, and in itself no mean proof of sincerity. Our candidate for baptism was very modest and devout. She answered the questions audibly, and I am sure made a good confession of her faith.

As my appearance in Lo-yuen had become a subject of public interest, I thought it advisable to pay my respects by sending my card in Chinese form to the chief mandarin of the city. This mark of attention was very well received. The mandarin scolded the Christians for not telling him I was coming, that he might have sent a band of soldiers to escort me into the city the previous evening! He also signified his intention of immediately returning my call. This threw the Christians into a considerable excitement; but, despised and persecuted as they had been by their heathen neighbors, we thought it well that the mandarin should thus publicly recognise the Christian church in Lo-yuen, by visiting the chapel and calling upon the chief pastor of the flock, surrounded by the missionary, the catechist, and a numerous band of Christians, both resident in the city and gathered from the surrounding towns and villages. About 2 P. M., we heard him coming—the crowd shouting, his attendants hallooing, the gong beating—for nothing can be done in China without a great noise. His chair was borne into the open courtyard. He walked through the chapel, and as he came in his magisterial uniform, I received him in my rochet (in which I officiate in the out-stations). He spoke Mandarin, and did not understand the vernacular; so he was attended by an interpreter. Mr. Wolfe interpreted my English into the vernacular of the city, which the interpreter rendered into Mandarin. So three languages were, in fact, spoken on the occasion! Perhaps I should give some account of what passed. I first spoke with pleasure on peace between Queen Victoria and the Emperor of China; how glad England was to be of service to China; that England owed her greatness as a nation to her religion; the Bible contained it; and the true Christian was the best father, the best citizen, the best subject. I presented him with a copy of the New Testament, with the leaf turned down at Matthew, 5th chapter; and I requested him to peruse the book, as contain-

ing the religion of Englishmen, which we were desirous of making known among the Chinese. He listened very courteously to my address, which was in public—for the place was thronged with his attendants, the Christians, and the town's people. He gave me to understand that he knew something about our religion; but he did not express any opinion about its value. He however received the book, and gave it to his attendant to be carried away. We then sipped our cups of tea, made bows, and he departed.

We fixed 3 P. M. for the confirmation. Christians arrived from 下橋 Hia-chia, some fifteen miles distant—the women the previous day, in order to be in readiness; and our new preaching chapel was well filled. I entered the pulpit—a moment manifestly of some interest to the people! Mr. Wolfe stood below, within the rails, and conducted the service, reading the Litany. The catechist gave out the hymn, and then the preface to the Confirmation Service was read. My address was upon *What it is to be a Christian!* Interpreted with ease and spirit, as it was by Mr. Wolfe, it was listened to with great attention and feeling. The women were first confirmed. Their dress was very picturesque, for they came in their best—butterflies and glow worms and sprigs of shrubs in their hair, their red skirts and smart little shoes; and nothing could be more devout, intelligent and proper, than their whole demeanor. The men followed. Each was required to answer separately, and each was separately confirmed. There is something very plaintive in the loud responses of the congregation; and when we remember *what* a short time ago they were, it is impossible not to feel thankful and encouraged.

It would be very interesting to tell the personal history of some of these converts. One was the son of the old wealthy Christian who gave the pulpit. His conversion and that of his father were most remarkable.

He had been a most reprobate son—the greatest trouble to his father. He had come one day to hear the catechist preach, and to mock and ridicule and blaspheme! But he returned a penitent; and so great was the change in his conduct, that it was matter for public observation; and it was felt that the religion of the Christians had effected a change, which no entreaties nor remonstrances nor threatenings of parents or friends could produce. The son brought the father to hear. At first the old man said it was good for the son, but not for him—he must live and die in his old religion! The missionary made a heart appeal to the old man. He took home with him the arrow which had entered the joints of his harness, and “the enmity was slain.”

It was the time of annual sacrifice. The incense vender came as before to sell his sticks; but now the old man had made his resolve—he would be a Christian, and never again worship idols. Father and son worshipped together in the chapel, were instructed together, and baptized together; and this day they were confirmed together, and O that together they may maintain their Christian profession as heirs together of the inheritance above!

I was much interested also in a youth of 18 from the country. He kept cows and goats on the hills, but his heart had been opened to attend to the preaching of the gospel, and he believed. The missionary, when examining the catechist's candidates for baptism, was about to postpone the baptism of this lad till he had been a little better instructed. But the boy exclaimed, "Why not baptize me, Sir? I believe;" and he gave such good evidence of sincerity and sufficient knowledge, that his request could not be denied. He has learned to read well, and he read many verses to me from the Chinese New Testament. There was an intelligence and vivacity and earnestness about this lad that seem to indicate that some day he may be taken from the boat walk, to feed God's flock, gathered from the valleys and mountain sides of his native province.

But our visit to Lo-yuen was drawing to close. At 5 P. M. our chairs were ready, and we had 15 miles of rugged foot path to traverse to reach Tang-ang that evening. The evening was cloudy and cool, and though the tops of the hills were hid, and the grand scenery seen to less advantage than yesterday, we were able to make better progress. About half way, we had to light our torches, and a strange sight it was to watch our party in the varied positions of the route—ascending their way, now up a steep ascent, then across the paddy fields, and making the most haste we could; for there was danger that our lights would be all burned out before we reached our destination. And so it was; for as we entered Tang-ang, at 10.30 P. M., our last light was gone, and our chair coolies had to wait on the foot path, till help was brought to them from the town. The mission premises at Tang-ang are very inferior, and our accommodation in the midst of the Chinese not pleasant; but we composed ourselves to rest at midnight, as best we might.

About 4 o'clock the next (Friday) morning, I heard a movement either in the house or street, which I was glad to avail myself of, to wake up the coolies, and prepare for an early start; for though we were 40 or 50 miles, as we supposed, from Foochow, I

meant to sleep there that evening—and so I did!

From Tang-ang we proceeded homeward by quite a different route from that by which we came. It was the great high road (if a footpath of the roughest sort can be so called) from Ningpo to Foochow; and we had two days' journey to perform in one. We passed a mountain, and about four miles on the road passed through a very picturesque but filthy village, climbed a high pass called 嶺頭 Ling-tiu, whence we commanded a grand view of the country round; and crossing the plain cultivated for paddy, in about five miles more reached the river Lien. Here we had a desperate affray with some additional coolies, who had been hired to take us thus far on our way. They would be satisfied with *nothing* in the way of pay; and at length, as we were crossing the river, they seized our boat, and threatened to stone us with large pebbles from the beach. Their looks of rage and vengeance were fearful—for it is an awful thing to see a heathen man in a rage. The devil seems to have full possession of him then. But Mr. Wolfe managed the matter with great firmness and judgment; and after a display on their part of violence, and on his part of calmness and good temper, somehow or other we escaped.

We walked along the river Lien on the mountain side about four miles, enjoying much the beautiful scenery, to a village called in Chinese "Hot Spring." Here we dined, and dined in public, to the great wonderment of the crowd that pressed into the inn, and our own no little amusement. Here we ascended a noble pass, called in Chinese the "Tiger's High Resort"; from the summit of which we enjoyed an Alpine view. We pressed on through tea plantations till we reached the Kooshan range, which looks down on Foochow city; from the summit of which we again enjoyed a view seldom to be beheld. Nine weary miles over paddy fields, and through populous villages, at length brought us to the city walls; and my fatigues and pleasures terminated in a hospitable reception from my kind host, the Chaplain of the settlement.

Foochow, May 22nd, 1868.

ANCESTRAL WORSHIP AND FUNG-SHUY.

BY REV. M. T. YATES.

[Read at the Missionary Quarterly Meeting, Shanghai, September 16th, 1867.]

Ancestral worship, or the worship of the dead, has not hitherto been regarded as a system of religion, but merely as a commendable reverence for parents or filial piety. Those who form their opinions of the Chinese systems mainly from reading their ancient classics would naturally come to this conclusion. Those classics form our only guide as to what ancestral worship was; but they cannot be regarded as a true exponent of the practical working of their religious systems in our day. If we take the dogmas and practices of a people as true exponents of their religious systems, all those who have given the subject long and close attention cannot avoid coming to the conclusion that ancestral worship, or the worship of the dead, is the *principal religion* of the Chinese (it being the only one that unites all classes); and that all other systems are practically merely its adjuncts. For the Taoists devote most of their time to endeavoring to keep the peace between the living and the dead; and the Buddhists of the present day, seeing the prosperity of the Taoists in this department, have, in a great degree, prostituted their services to the same cause. The Confucian philosophy, it is true, teaches filial piety; it is, however, equally true that filial piety of the present day consists mainly in devotion to deceased ancestors.

The teachings of Confucius undoubtedly contributed much towards elevating the Chinese character, and the maintenance of good order; at the same time they fastened upon the people a system which, with the changes of dynasty and the gradual decline of the Chinese Empire, has degenerated into what I regard as the principal religion of the Chinese. All Chinese worship, whether of the dead or of their idols, is designed to secure temporal good or exemption from calamity.

In attempting to establish the position assumed, I shall state first, some of the dogmas of the Chinese in regard to the dead; and secondly, some of their practices, from the time a person is taken ill.

CHAPTER I.

Theories of the Chinese in regard to the Dead.

They believe in the existence of two worlds; one, the world of light (China), the other, the world of darkness, in which men live after death. They conceive that the denizens of the latter world stand in constant need of the same kind of comforts that they enjoyed in their former state of existence. As the dead have become invisible, everything designed for their use must be rendered invisible—hence it is burned. They suppose that the

inhabitants of the world of darkness are entirely dependent for their comforts upon their relatives and friends in the world of light. They believe that those in the dark can see their friends in the light, and that it is in their power to return, in an invisible form, to afflict or reward them, according to their fidelity in making the necessary offerings for their comfort in the spirit world. They believe that the ancestors who are neglected by their relatives, as well as those whose families are extinct, are consigned to a state of beggary, and, in order to find a modicum of comfort, are forced to take a position with the multitudes who die at sea, in war, or in foreign lands—who, in consequence of their burial places not being known, are entirely dependent upon public charity. It is the presentation of offerings to these that I denominate the worship of the dead, by way of distinguishing this class from those whose graves are known, and who have relatives to sacrifice to them. It is supposed that these neglected spirits, in attempting to avenge themselves, prey upon those in the world of light who are in no way responsible for their forlorn condition. Hence the Chinese believe that nearly all the sickness and other ills to which flesh is heir are inflicted by these unfortunate spirits, or by the ancestors of those who are unfaithful. For the same reason those who congregate at distant cities for business invariably establish a *Way-guan*; the main object of which is to take care of the dead of their native place, and in due time to assist the friends of the deceased in recovering their bodies or—as in the case of those at a great distance—their bones, in order that they may be interred with the other members of the family, and partake of all the benefits of ancestral worship. The government of the world of darkness is supposed to be a perfect counterpart of the government of China, from the Emperor down to the lowest policeman in a Chinese *Ya-mun*. They are supposed too to be alike in character, and to be influenced by similar sordid and selfish motives. As the Chinese have never had a knowledge of God, they have no higher standard of official justice and probity than they see exhibited by their own officials, &c. The government of the spirit world is represented in the world of light by the various idols and their attendants, in the Taoist temples and elsewhere. The superiors reside in the temples (their *Ya-muns*), while the subordinates are placed in various parts of the city—like policemen—to guard against the depredations of the turbulent beggar spirits, and thus preserve public tranquillity. Hence they are to be seen at the city gates, at bridges, at any sudden turning of the streets; and whenever a street is stopped by a blank wall, a niche may be seen, where offerings of candles, incense, &c., are made. Blank walls, and sudden turns in streets, &c., are supposed to irritate them; but finding themselves in the immediate vicinity of one of their own authorities is quite sufficient to restrain the ill will excited by any

obstructions in their way. To prevent these spirits from going into every room in the house, the Chinese in building rarely ever place doors and windows opposite to each other. If the house is double, and it is found necessary to place the doors of the hall of the first building opposite to each other, in order to pass through the inner court, a broad and fixed screen, or a succession of doors, are placed before the back door of the front hall, and ingress or egress is had by a narrow passage between this screen and the back door. The Taoist priests are the interpreters between the world of darkness and the world of light. Hence they are in a position to oppress the people,—and the sequel will show that they have not failed to abuse their privilege.

The Chinese believe that a man has three souls; one in the head, one in the chest, and one in the lower extremities. At death, one of the souls takes its position with the Ancestral tablet, one with the corpse, and one goes into the world of darkness for trial and punishment.

The Ancestral tablet is a bit of board, resting in a pedestal, upon which is written the name, birth and death of the deceased. Those of the wealthy or distinguished are usually gilded and highly ornamented. These tablets are usually placed on a table that occupies a position against the screen in front of the back hall door. Those who are able to maintain an Ancestral hall usually place them there, with some responsible person to take charge. The Chinese believe in the immortality of the soul, and in a certain kind of rewards and punishments. The rewards they most desire are two fold: the first is to be exempted from punishment; the second is, according to their ideas of metempsychosis, to be promoted in their next advent into the world of light to a more honorable position, or to a position of greater wealth. The punishments are a reflection of the Chinese criminal code, with some embellishments; and are of the most brutal character. Illustrations of some of them may be seen in the "*quang-fuh-sz*" temple, within the north gate of this city. Wicked men are supposed to be sawn asunder, roasted, flayed, beaten with many stripes, &c. The illustrations of the punishments of the other world have, undoubtedly, a restraining influence on the minds of men. They have about the same influence on men who think of the chances of punishment in the spirit world, that the bamboo and executioner's knife have on the minds of those who expose themselves to punishment according to the criminal code of the world of light. They all believe that there is a chance of evading their just deserts in both worlds, for they cannot conceive of any higher degree of prescience on the part of the authorities of that world, than what they see illustrated before their eyes by the acts of the authorities of this. Hence the great demoralization of the people.

CHAPTER II.

The Practices of the People in regard to the Dead.

When any member of a family falls ill, the other members sacrifice to, and worship before, the Ancestral tablets. They may have been remiss in their offerings; if not, they pray for assistance in their hour of great trial. If the sick person does not improve, they call a medium (usually a woman), to see whether the trouble is caused by any of their own Ancestors, or by a wild or beggar spirit. If by the former, they burn a large quantity of *din* before their tablets: if by the latter, *din* is burned without the door to appease the discontented spirit. (*Din* is a substitute for sycee; it is thin paper covered with tin foil and pasted together in the form of sycee, and is the silver currency of the world of darkness. A large portion of the time of working women is consumed in the manufacture of this money for the dead. Some is made of gilt paper. In some parts of China they make paper dollars, with the stamp of the old Spanish dollar; one hundred of which are worth about ten cents.) If the sick person becomes delirious, or his extremities become cold, they suppose that one of his souls has left the body, or that one has been captured by some roving spirit; whereupon some member of the family, with a lighted lantern, stands without the door and calls the departed, by name, to come back. This calling is often continued till a late hour at night. No one who has heard the call once will fail to recognise it the second time. It is a peculiar call; the voice is neither elevated nor depressed; but its intonation expresses affectionate anxiety. The moment a man dies he is supposed to be arrested by the authorities of the spirit world. While he was sick, his friends were at a loss to know what to do for him; after he is dead, they know what he requires. The first thing done for his comfort is to place a cup of cold water at the outer door, in order that he may take the last drink. I have found no one who could, or would, give me an explanation of this practice. The Chinese, as a people, do not drink cold water. The next thing in order for his comfort is to burn a suit of good clothes; the object of which is to secure for him kind treatment, while he is in the hands of the police of the other world. It is a well known fact that the police of this world usually treat a well dressed prisoner with some degree of consideration, while a beggarly looking fellow is cruelly handled. In like manner they suppose the police of the spirit world are influenced by personal appearance. They next proceed to burn a considerable quantity of *din*—the object of which is to provide the deceased with the requisite funds to enable him to bribe the police to allow him to escape before they reach the higher authorities. As it is not an uncommon thing for the police of the Chinese *Ya-mun* to allow a prisoner who has been arrested to escape by the way, for a consideration, they suppose that the police of the world

of spirits are influenced by similar motives. Having provided him with what is deemed quite sufficient to enable him, if he is clever, to make good his escape, they next proceed to burn the bed and bedding and most of the wardrobe of the departed, in order that he may be provided with every necessary comfort in his present position, whether in prison or at liberty. Meanwhile, all the relatives, friends and neighbours of the deceased send in large contributions of din, to enable their departed friend to bribe the officials of the land of shades; or to pay the prison keepers, &c., and thus greatly ameliorate his sufferings during his trial and punishment, if he has been so unfortunate as to be incarcerated. When a man is dead, he is in a position to avenge himself of all the injuries of which he may have thought himself the subject. Hence these large contributions, by relatives, friends, neighbours, and indeed by all who feel that the deceased had aught against them. It is by no means an uncommon tragedy for a man, with an irreconcilable difficulty to take his own life, in order to place himself in a position to avenge himself. I have known a widow, who had been wronged, to go to the grave of her husband, and with great lamentation make known to him the injustice she had sustained, and beg him to see her righted, or her oppressor punished. These dernier resorts rarely ever fail to bring the refractory person to terms.

Again, the coffin is an important item in the list of articles which are deemed necessary for the repose and comfort of a man in the world of darkness. As a man's respectability in this world is often estimated by the appearance of his dwelling; so, for similar reasons, the friends of a deceased person, in order to gain for him this mark of respectability in the other world, often impoverish themselves in order to provide for him a decent burial. Indeed, so much stress is placed upon this article, that old men and even younger ones, in times of prosperity, to insure for themselves a suitable habitation when they die, often superintend the making and varnishing of their own coffins. They even go a step further while they have the means, and employ one skilled in "fung-shay" to select a fortunate place for their graves. They construct vaults and raise mounds for their entire families. These are usually in a line, under one mound, with the tops slightly separated, so as to give a peak for each vault. Hence some of the graves we see in the vicinity of Shanghai are empty vaults. As the members of the family drop off, one end of the vault is opened, and the coffin inserted.

On every seventh day, for seven sevens, after the death of an individual, the female portion of the family give vent to boisterous lamentations; during which they call the deceased by name, and recount all his virtues and good qualities. It is supposed that this demonstration of grief is heard by the authorities of the spirit world, and the hope indulged that they, seeing the high estimation in which the prisoner was held in the world of light,

may be induced to modify the intended punishment. For the same reason, families of some wealth, during this season of mourning, and subsequently during the period of worshipping at the tombs, employ a person to blow at their graves at night a ram's horn, or a conch shell.

From the 9th to the 19th day, depending on the day of the month on which a person dies, the spirit is supposed to return to its old habitation, bringing with it a host of ravenous beggars, to aid it in its revengeful visitation. The family, to counteract the baneful influence of this visit, employ Taoist priests, whose gods rule the spirits, to perform, at the family residence, on the day on which the spirit is expected to return, the ceremony called "*Kueng-tuh*," meritorious service—the object of which is either to oppose or frighten the spirits, and thereby secure to the family tranquility. All the relatives and friends of the deceased are invited to meet their old friend, and take part in the festivities and general confession of the family. The family hall is decorated for the occasion with embroidered hangings of various devices, and emblems of authority in the world of darkness, to intimidate the spirits; and for the time looks more like the abode of royalty, than the humble abode of a common shopman. The Ancestral tablet of the expected visitor, the cause of the convocation, is elevated to a position on a table in the centre of the decorated hall, before which all the family most humbly bow, and confess their shortcomings, and around which Taoist priests, attired in imperial robes, march, chanting and bowing to the ringing of a small bell by the master of ceremonies. The whole affair amounts to a most humble confession and deep humiliation on the part of the family. This ceremony, enlivened by music and gong, is kept up for a day or two. When the guests are invited to partake of refreshments, a table is set in a vacant room for the accommodation of the spiritual guests. It is furnished with viands, chopsticks, &c. When all things are ready, the master of ceremonies enters this vacant room, and after a wave of his wand of authority, and incantations, orders the spirits to come and partake of what has been provided for them, and to keep quiet. At the close of ceremony, he re-enters the vacant room, and with another wave of his wand and incantations, and at the same time cutting the air towards the four points of the compass with a sword, orders the spirits to depart; and, on pain of the severest punishment, not to disturb the peace and quiet of that family. The spiritual guests, terrified at the sight of the sword and emblems of authority in the world of darkness, and the sound of the gong and crackers without, are supposed to take their departure to their proper place of abode. The family pays the priest's bill, and takes his word for it that the spirits will not disturb them. This is the family confession, and a large amount of money is expended in order to make the visit of the de-

parted as agreeable as possible. The main object, however, is to secure immunity from sickness or calamity, &c. It is deemed the duty of every family to do something analogous to what is described above, whenever one of their members is snatched from the world or light. It corresponds in almost every important particular to what is done by his friends for the comfort of a man who is arrested by one of the local authorities. The priests, the interpreters and agents of the gods, like the mandarins of this world, are ever on the alert for an opportunity to squeeze the rich. They are also ever mindful of the welfare of their parishioners, not only of the living, but of the dead also. In their watchful devotions before their deities, they frequently discover that some one of their charge, who was arrested several months before, and whose family is more fortunate in life than many of his fellows, is in great agony in the other world, and they manage, very delicately, to communicate the fact to the family of the deceased. They, greatly distressed and alarmed, send for the priest, who was so kind as to communicate to them any tidings of their departed friend. They wish to know the particulars of his misfortune. The priest, in whom they have trusted so many years, goes into an investigation, and discovers that the poor unfortunate is confined in a deep pit, and guarded by sword and spear; and with some show of emotion informs the family that nothing short of three days, "*Koong-tuh*," and a large expenditure of money will rescue him from *that place*. The family, anxious to do something for his relief, urgently enquire what sum it will take. The answer is usually in accordance with their ability to pay. We will say his demand in this instance is Tls. 1,000. The astonished family plead their inability to pay so much. The priest is not inclined to undertake it for less, and reminds them that the consequences of allowing their friend to remain where he is will not rest upon him. They hold a hasty consultation, as to what they shall offer. Tls. 500 is agreed upon. The priest refuses to undertake it for that sum. After further consultation, they offer Tls. 700. The priest, with hesitation, agrees to undertake it for that amount. At the same time he informs them that it will be very difficult. On the day appointed, the reception hall is stripped of all its furniture, and decorated in the most gorgeous manner with temple regalia, richly embroidered satin hangings, suspended from the ceiling, on which are emblazoned the emblems of authority in the world of darkness. The Ancestral tablet of the unfortunate one, elevated to a golden throne, is placed in the midst of ornamented insignia of authority, on a table in the centre of the hall. Around this tablet, five, seven, or nine Taoist priests, attired in richly embroidered Imperial robes, march and chant their incantations. This ceremony, enlivened by music and gong, is kept up day and night. Meanwhile the relatives, invited guests, and priests, live on the family. On the afternoon of the second day,

the Abbot or master of ceremonies, with some confusion and great emotion, informs the family that the position of the unfortunate is unchanged, and that the authorities of the spirit world will not entertain the idea of releasing him for Tls. 700. They, full of apprehension, bestir themselves to borrow, if they cannot otherwise raise, the additional sum of Tls. 300. The priests return to their service with new zeal. The chanting is more energetic, the step much quicker, the ringing of the bell is more frequent; while the family weep over their misfortune. In due time the master of ceremonies announces a commotion in "*Yung-kan*" (prison of the world of Shades), and that the unfortunate is about to be released. This news is both a proof that the additional Tls. 300 had its desired effect, and some consolation to the anxious family for their unexpected outlay. On the third day the master of ceremonies makes an examination; after, which, he, with great agitation, informs the family that the unfortunate man is nearly out of the pit, that he is clinging to one side, and looking with anxious solicitude for further aid, but that we cannot induce them to allow him to escape even for the additional sum of Tls. 300; now what is to be done? The friends, frantic with anxiety, tear the bangles from their arms, the rings from their hands, and produce other jewels and articles upon which money can be had from the pawn-brokers, and pay an additional sum of Tls. 200. The priests, judging from appearances that they can get no more, return to their arduous undertaking with redoubled zeal, and ere the sun sets the fearful din of gongs and fire-crackers announces to the anxious family that the incarcerated spirit has been set at liberty. The design of the fire-crackers and gong is to frighten the bewildered spirit far away from that horrible pit. Congratulations are exchanged, and the family is relieved of much anxiety and a large sum of money. This "*Koong-tuh*" may be repeated, if the priests, who are ever on the alert for opportunities, can manage to make the necessity of it apparent, as in the case of sore afflictions in the family.

One feature of this "*Koong-tuh*," performed by either Taoist or Buddhist priests, is worthy of note. The relief afforded an unfortunate prisoner in Chinese purgatory is only temporary. They do not profess, for the large sum of money they receive, to rescue a person and remove him to a place of safety. They only propose to extricate him from present suffering. Indeed, a heaven, or a place where the good may find protection and be at rest, is not predicated of this or any other of the Chinese systems of religion. They have no heaven presided over by a god of justice, for they have no such official in the world of light. Devils and demons reign supreme in the world of darkness. There is no charity there. Those who are incarcerated must be supported as men are in prisons in this world, by their friends. Hence the necessity of ancestral worship.

To provide for the proper execution and perpetuation of it is the great concern of life. To be properly and effectively executed, it must be done by a son or a blood relative of the male line; consequently the great business of life is to provide for the perpetuation of one's family name. Each parent, feeling his obligation in this respect, endeavors to perform his duty by betrothing his children at an early age. While they admit that there are many evils attending this practice, it is supposed that it insures more families, and has a tendency to preserve public morals. I have said that ancestral worship must be performed by a blood relative of the male line. It is by inheritance, the right, duty, and privilege of the eldest son, or his heir, to perform this sacred rite. Consequently he inherits a larger proportion of his father's estate than his other brothers do. If he have no issue, and any of his brothers have sons, he may adopt one of them to be his heir. If he die without having made the necessary arrangement for his succession, it is the duty of his younger brothers to appoint one of their sons to succeed him in his estate. This individual, though an infant in the arms of the nurse, is master of ceremonies in the worship of ancestors. These facts show the deep hold ancestral worship has upon the minds of the whole people. The laws of the land in regard to property are based upon it. A son then is the great desideratum of every man. This explains the great preference for sons over daughters, and the great joys, and the many congratulations, in a Chinese family at the birth of a son; while the reverse is the case at the birth of a daughter. A man with many sons is pronounced by all fortunate, yea happy; while one with many daughters is commiserated. Under these circumstances imagine, if you can, the estimate placed upon an only son, upon whose preservation and fidelity hang the future happiness of all past generations of the same name. Should he die before he has a male issue, or should he become a Christian and repudiate ancestral worship, all his ancestors would by that one act be consigned to a state of perpetual beggary; imagine too, if you can, the moral courage required for an only son to become a Christian, and call down upon himself the anathemas, not only of his own family and neighbors, but of all his ancestors. I have known an instance, in connection with my work at Shanghai, of a father threatening to take his own life, in order to insure the punishment of his only son, who wished to become a Christian. (For a son to provoke his father to such a degree that he would take his own life to avenge himself, is one of the highest crimes known to Chinese law.) The son under such circumstances being regarded as his father's murderer, would certainly be decapitated. In this event the father would accomplish his end by having his son disgraced among men, and severely punished in the world of darkness; for, for a man to appear in that world without a head is *prima facie* evidence that he was a bad man, and he is treated

accordingly. Hence the great anxiety evinced by the friends of those officers &c. who were so unfortunate during the rebellion as to lose their heads, to recover them, that they might stitch them on again. I have known men to pay as much as Tls. 100 for the head of a friend. Thus we are able to appreciate the clemency of a high official, who allows his subordinate, who has merited decapitation, to inhale gold leaf, or choose some other refined and honorable way of making his way to the world of spirits. For the same reason, the practice of suspending in public places the heads of notorious characters is as much designed to inspire fear of punishment in the other world as of the executioner's knife in this.

Thus too, we are enabled to understand why it was that the imperial officials, when Shanghai fell into their hands a few years ago, ordered the decapitation of every rebel whose corpse could be found in the city. They found many. The coffins were torn open, the contents discharged, the skeletons decapitated, and the timber used for paving the streets, in places where the stone slabs were injured by the fire. But this is a digression.

Ancestral worship is of great antiquity, and is always performed in about the same way and at the same time of the year. It consists in the worship of, and the presentation of various offerings to, the tombs or tablets of deceased Ancestors. The period for making these offerings is one hundred and five or six days after the winter solstice, say about the 6th of April. It continues in season for three or four weeks. This season is called *Ch'ing ming*. On the first day, the men from a distance spread vast quantities of yellow paper, cut in the form of strings of cash, on the graves belonging to the various *Way-quans*. The natives, male and female, dressed in their best attire, repair, on any day of this season, to their family graves; and not unfrequently add fresh earth, to show that they are watched. The master of ceremonies directs the arrangement of the offerings, usually a fowl or fish, and sometimes a pig's head and tail, wine, lighted candles, and incense, a straw basket or straw house in miniature, filled with *din*, sometimes a paper trunk with lock and key, paper sedans for those who were fond of sedan riding, paper house for the equestrian, writing materials for the literary man, and paper boats for the boat man, are included among the offerings. While the combustible portion is being consumed the *sam-shu* is poured over, to increase the flame and render that fluid invisible for the use of the spirits for whom it is intended. As the blaze of the burning mass ascends, the master of ceremonies kneels before his offerings, and bows his head to the ground nine times, precisely in the same manner (but with more reverence), that they do in the temples before their deities. His example is followed by all the other members of the family

present. The offerings which are consumed are supposed to be transmitted in an available form to the parties for whom they were designed. The spirits are supposed to draw near and partake of the *flavor* of the viands that are not consumed. What remains is taken home, to be used at the family feast on the occasion. This rite, differing only in the quantity and quality of the offerings made, is performed in this way, and at this season, by every Chinese family expect evangelical Christians. The poor usually present little else besides a basket of *din*. On any clear day during *Ch'ing-ming*, the smoke may be seen ascending from scores of extemporized altars round about Shanghai. However much the Chinese may be divided in other matters, as religions, dialects, degrees of intelligence, wealth, &c., they form a unit in regard to this rite, both as to time and manner; and I believe it is the only point on which they are united. A man may be a highway robber, but he will return home at the regular period for worship at the ancestral tombs. A high official may be excused for the neglect of an important duty, if he can plead that he was attending to the sacred rites of ancestral worship. It is a duty that takes precedence of all others, and when faithfully performed is a virtue that hides a multitude of sins. A man may discard any or all of the other forms of religion; but this he dare not. The perpetuity and prosperity of his family, and the comfort and repose of his ancestors, depend upon it. It is the one idea that excites in the Chinese mind a feeling of awe and reverence. From the foregoing it is evident that ancestral worship enlists the three strongest passions of the human heart—parental affection, self love, and fear. The latter is undoubtedly the predominant feeling; for, in speaking of the neglect of this rite on the part of others, they only speak of the consequences to themselves and others who are not guilty. I know there are those who regard the whole matter of ancestral worship as commendable reverence for parents, &c. Some even deny that it is worship. Such a view of the subject is superficial, and arises from ignorance of the true character of Chinese worship. If worshipping at the tombs and before the ancestral tablets is not worship, then the worship of their idols is not worship. The form and manner is the same, the offerings in a great degree are the same, and the motive of the worshippers is the same—the desire for prosperity, promotion, and immunity from sickness and calamity. This is about all that a Chinaman desires or expects from his worship, and he expects all of this from the worship of his ancestors.

[To be concluded next month.]

DEATH OF THE REV. W. C. BURNS.

*Conclusion of a Sermon preached by the
Rev. W. S. Swanson at Amoy,
24th May, 1868.*

Text: I. Thess. IV: 17. "*** And so shall we ever be with the Lord."

I have chosen this text, and made these remarks to-day, in connexion with a circumstance which has lately taken place; and which, though occurring at a long distance from this port, very nearly and closely concerns some of us, and in some way concerns us all. I refer to the death of the Rev. W. C. Burns, of the English Presbyterian Mission at the port of Newchwang. He was very dear indeed to some of us here, and I am sure that none who knew him would wish such an event to be allowed to pass by without a single reference being made to it. For years he lived and laboured here, and he always during his residence in China used to regard this place as his headquarters. The intelligence of his decease has caused feelings of deep gloom and grief in the minds of the Chinese Christians. Many of them knew him well, and prized him highly for his own and his work's sake. They all looked upon him with feelings of the deepest veneration and respect for his remarkable piety and consistency, and as well for his devoted zeal and self-denying labours amongst their fellow countrymen; and many of them looked up to him with that peculiar veneration and love with which one usually regards the person, who, in God's hand, has been the instrument to lead him to Christ.

He was one of the number of the first missionaries to Amoy, and as such we cannot allow his departure to pass in silence. Some of these first missionaries have already gone to their rest, and others, thank God, are still with us; and those of us who are most ready and willing on all occasions to take what is our proper place among them should not allow one of them to pass away without testifying how thankful we are to God for what He made them, and for the blessing He caused to follow their labours.

But not on these accounts only do I feel that the event which has just taken place should be noticed here. The life which so lately closed so far as regards its manifestation on earth has some lessons in it for each and all of us, no matter what our position and sphere in life may be; and if I had not believed this, I would not have used this occasion for the present purpose. There are some lessons to be learnt from this life, that would, if taken, prove beneficial to all of us, and which may, I trust, in the hand of God's Spirit prove to be so now.

I cannot enter into minute details, because—taking this position, as I have had to do, at exceedingly short notice—it has been quite impossible for me to prepare anything like a lengthened statement of the facts of Mr. Burns' life. I feel also that this is unnecessary in this case, because I know that nothing would be more displeasing to him that is gone, than that at any time his life and its facts should be made too much of, and he himself become the subject of extravagant praise or eulogy. On these accounts, and because I feel that such fulsome eulogies are seldom beneficial, I do not think that more is necessary than to state a few facts, and then very briefly indicate what seem to me to be the outstanding features of this life, trusting that God may use the whole to stir us all up more and more to love and to good works.

Mr. Burns was born at Dun, Scotland (of which parish his father, the Rev. W. H. Burns, D. D., was then minister), on the 1st day of April, 1815. It was very evident to those of us who knew his family and himself that he inherited to a large extent the characteristic properties of both his parents—the name, earnest piety and the evangelistic zeal of the one; and the remarkable talent, quick, sharp energy and resolution of the other.

In the early part of his life, and before entering on his theological studies, he spent some time in a lawyer's office in Edinburgh; and very frequently have I heard him refer with gratitude to the lessons he learned while in this position. It may not be known to some of you how very methodical Mr. Burns was in all the business of his life, and what a remarkable tact and capability he had for managing business of any kind, and doing it in a business like manner. These habits of order he used himself to say were acquired in the lawyer's office in Edinburgh. And on many occasions they were found to be of the utmost service; and most specially so when difficult cases had to be heard and carried on before the Chinese magistrates.

After he was licensed to preach the Gospel, he was called to supply the pulpit of the late sainted McCheyne. This was in 1839, when McCheyne was absent from Scotland as one of a deputation sent out to visit Palestine. During this and succeeding years he was actively engaged in evangelistic work in various parts of Scotland. A very rich blessing followed this work, and a very wide-spread revival of religion was the result. This is now a matter of religious history in Scotland. I do not mean to dwell on it now, but in looking back and reviewing the history of that time of gracious revival, I do not think it is too much to say that as a preacher, and judged by the blessed results that followed

his labours, he was one of the most remarkable, popular and successful preachers of his time. The results that flowed from his work then are abiding still, and as a proof of this I may mention here something that struck me very much when at home last year. I was again and again visited by persons asking after Mr. Burns, and on making enquiry I found that these persons were brought to Christ through his means, and at this time. Many such have already gone to their rest, but many still remain. Who of us can calculate the blessings that flowed directly and indirectly from such labours at this time?

Shortly after this he went to Canada, where he remained for some time engaged in evangelistic work; and on his return to Britain he again resumed this work in Scotland and England.

He was ordained as a missionary to the Chinese by the Synod of the Presbyterian Church in England in April, 1847, and arrived in Hongkong in November of that year. He laboured there and at Canton for some time. In 1851 he came to Amoy, resided among the Chinese here for 3 years, and then returned to Scotland. He came back to China in 1855, and has been engaged in missionary work since that time at Shanghai, Amoy, Swatow, Fuh-chau and Peking, becoming during this time familiar with the dialects of all these places. From Peking he went last year to Newchwang, and there he died on the 4th day of April last.

I do not mean to give you now any detailed account of his Chinese work; but I must say something of it in this quarter. He came here when the native church was very small in number, but those who had already declared for Christ were constantly with him, and by this means and others, he soon became familiar with this dialect. He was the first to commence country work in this region; and he opened the way for us to all the region south and south-west of Amoy. Rich fruit was gathered from his labours, and rich fruit is being gathered there still.

His remarkable Christian consistency, his deep piety and fervent evangelistic zeal made a very marked impression on the early converts here, and are matters of notoriety among our congregations still. But these properties as well stamped themselves on our first native preachers, and some of them were men of like character with him. Some of these have already gone to their rest, and those of them who are still with us mourn bitterly the loss which we have now to mourn.

It was my own privilege to be almost constantly with him during his last visits here; and, now that he is away, I look back with great thankfulness to the time

then spent with him. He had a power peculiar to himself in speaking to the Chinese; and I have frequently here been reminded of what I had read and heard about his early labours in Scotland and England.

Such are the facts of his life, so far as it is necessary now to refer to them. I perhaps should mention here another fact. The work of this servant of God in China was remarkably owned and blessed by the great Master not only in the case of the Chinese, but also in the case of not a few of those who like us have come here from other lands. Instances of this could be adduced, were it at all necessary to do so now.

And now that this life has closed so far as regards earth, it remains as a precious legacy to us who are left. In reviewing it, what shall we say were the main characteristics of this man? He was a thorough scholar, with a well furnished and an active mind; he possessed in no ordinary degree a sound judgment, and a large amount of common sense; he was one of the ablest and most popular preachers of his day; he was a man of great energy, indomitable perseverance, and of ardent zeal. But not these properties severally, nor all combined, seem to me to be the reason to account for the power he possessed, the success that followed his public work, or the mark he has left behind him.

He was eminently a man of God, and as such, I do not think any one here will say I am going too far when I say that he stood out as remarkable. In personal intercourse with him, one thing struck me above all others—his prayerfulness; and herein I believe we get some insight into his remarkable success and power. No matter what he did, or had to do, whether of importance or of a nature you might call trivial, he made it a matter of prayer. Some of us might have desired to have seen him more settled and stationary in his work, at least so far as regarded locality; but even then we hardly dared to blame, or say too strongly we would have it otherwise, when we remembered how anxiously and watchfully he waited for the leading of God's providence, how earnestly and prayerfully he asked for light from above, and how resolutely and unflinchingly he followed the leading when he believed the light was given him. This prayerfulness of his seems to me to be the outstanding feature of his Christian life and his missionary work.

Another very marked feature of his character was his faithfulness. You never could mistake what he was, nor whose servant he considered himself to be. He believed, as we all do, that Christ and the world could not amalgamate; and he was faithful to his belief.

And what was the result? The testimony of those who care little for Christ and the things of His kingdom is unanimous in this, that he was a faithful, earnest and consistent Christian; and this testimony they never withheld. Agree or not with him as they might, they did not fail to perceive, and were not slow to acknowledge, the faithfulness of them as to the great Master he served. This faithfulness made him sometimes seem harsh it may be to some, and not so regardful as they might have wished him to be of the feelings of others. But this could be thought only by those who did not know him. He was very tender, and very chary of giving offence; but not so much so as to prevent him from denouncing where denunciation was needed, or rebuking where rebuke seemed to him to be required.

There is one other point in his character to which I must refer, and then I have done. To many he seemed eccentric, and to some morose. He was neither. There might be some shadow of seeming evidence for the former; there was none for the latter. He set a high ideal before himself as the ideal of the Christian missionary; and he did not hesitate to adopt any mode of life, or to enter upon any course of action, that seemed to him to be necessary or even beneficial to the proper carrying on of the work he came to do. As I have said already, the motive from which he acted was always the same; and one hardly dared to blame in matters of no importance whatever, when this was known. And now when we look back on his history, we may perhaps be led to believe that even in regard to the mode and localities of his missionary life he acted in the way which, in his case and with his peculiar and most marked individuality, was calculated to be of most benefit.

And this man died as he lived. It was only last week that we received the last letter we can ever receive from his hand. The letter is begun by himself, but finished at his dictation by another. He thought when he was writing that his work on earth was nearly done, and that he might soon depart. The whole letter is very characteristic of the man, and in keeping with the life. He gives minute directions as to the disposal of his personal effects; and he leaves something as a token of affectionate remembrance to each of his old Chinese Christian friends. There is something for each of them; and they are to be found not only in the mission with which he was connected, but as well in the other mission bodies here. He loved those men, for he knew them and respected them for their faithfulness in the midst of trials and sufferings, the bitterness of which we can hardly overestimate. The whole letter is

written with the utmost calmness, and with the greatest minuteness of detail. There is no excitement, no flurry about it—and yet death is at the door. This is nothing more than we would have expected of him.

But more remarkable still, he gives us particular directions about a stone to be placed over his grave at Newchwang, and he sends us the epitaph to be inscribed upon it. Here are his own words:—

TO THE MEMORY

OF THE

REV WM. C. BURNS, A. M.,

Missionary to the Chinese
from the

Presbyterian Church in England.

Born at Dun, Scotland, April 1st, 1815.

Arrived in China, November, 1847.

Died at Port of Newchwang 1868.

II. Corinthians: V. Chap.

And then as to his own state of mind he says:—

"As to my present state of feeling, I may refer to the words of Paul, Phil. I: 23, &c."

And so, friends, he lived, and so he died. "Mark the perfect man, and behold the upright: for the end of that man is peace." He is mourned by us here to day, and by a very much larger number of professing Christians in Amoy and the region around. He lived not for himself, and the Lord has not left him to die unmourned or unmourned. I cannot trust myself to say all I would like to say, and perhaps I have said less than I should have done. I cannot help feeling however, in coming away from a scene like this, and though, it may be, forced from the gloom that now surrounds it, to cry out:—"Help, Lord: for the godly man ceaseth; for the faithful fail from among the children of men;"—I cannot help feeling that the Lord has used him and honoured him highly in His work; and for all that he was, and was enabled to do, we should thank and bless His holy name.

We shall see his face and hear his voice no more here, but his life is something we have all to do with. It is a precious legacy to the Church of Christ; and may be used in the hands of the Spirit to stir us all up more and more "to love and to good works."

I have now to say farewell to this subject, and I do it with very mingled feelings. But nothing of sadness can come when I think of him. In his case now, faith is swallowed up in sight; death in victory; fitful and broken following of Jesus is exchanged for the eternal sunlight of His glorious presence; marred though most marked features of resemblance to Christ are exchanged for complete likeness; struggle for peace; the

cross for the crown; the trials of earth for the joys of the Lord.

Farewell then we have had to say to him, but not an eternal farewell. "Thanks be to God who giveth us the victory" is a word for pilgrims here below, as well as for the members of the church glorious and triumphant above.

LAO-TZU. 老子

A Study in Chinese Philosophy.

CHAPTER I.

One of the most remarkable men in the history of China, as also in the history of Philosophy, is Lao-tzu, the author of the *Tao tē ching* (道德經). This book deserves and has obtained with those who know it a high place among philosophical works, and the posthumous fortunes of its author have very rarely been surpassed. That his own followers (or at least those who professed to be and probably believed that they were his followers) should magnify his name was only what we would have expected. They have raised him from the rank of ordinary mortals, and represented him as an incarnation of deity, showing himself on this earth at sundry times and in various manners. His conception and birth, his personal appearance, and everything about him have been represented by them as supernatural; and the philosophic little treatise which he wrote is regarded as a sacred book. Much of this has arisen from a spirit of rivalry with Buddhism. The Taoists did not wish to be behind the Buddhists in the amount of glory and mystery attaching to the reputed originator of their religion; and they accordingly tried to make the fortunes of Lao-tzu like those of Shakyamuni, the Buddha of the Present.

Both Confucianists and Buddhists, however, also regard the *Tao tē ching* as a book of deep mysteries, and admit the supernatural, or at least marvellous, character of its author; though, as will be seen, many censure him for teaching doctrines either in themselves mischievous or leading to evil results when fully developed. At several periods of Chinese history Lao-tzu has enjoyed the patronage of government, and almost supplanted Confucius. Indeed, during several of the dynasties which reigned within the first few centuries of our era, there seems to have been a constant struggle for ascendancy between the followers of these two philosophic chiefs. Emperors have done honour to Lao-tzu in his temple. One has even written an excellent commentary on his book.

one of the best editions of the book, as regards textual excellence, is that by a Confucian mandarin under the present dynasty. Buddhist monks also have edited the book with annotations, and many of them regard it and its author with a reverence second only to that with which the Taoists regard them.

It is not only, however, his own countrymen who have given honour to this prophet. By Western writers also great and mysterious things have been attributed to him. Some have found in his book an enunciation of the doctrine of the Trinity. The illustrious Remusat discovered in it the sacred name Jehovah, and many curious analogies with the best philosophic writings of ancient times. Pauthier, who has read and written largely about Lao-tzu, finds in his teachings the triple Brahma of the ancient Hindoos, the Adibuddha of Buddhists, and an anticipated Christianity. The *Tao* (道) of which he speaks so much has been likened to God, to the Logos of Neoplatonism, to "the nonentity of some German philosophers," and to many other things. Pauthier says: "le dieu invoqué et décrit par *Laotseu*, est la *Grande voie du monde*, la *Raison suprême universelle* (道), matériellement identique avec le mot qui sert à désigner Dieu dans les langues grecque (Theos) latine (Deus) et leurs dérivées modernes; mais les attributs qu'il lui donne ne sont point ceux du Souverain suprême, ni ceux du ciel; ce sont ceux qu'ont données à l'Etre suprême toutes les doctrines spiritualistes de l'Orient, transmises à l'Occident par une voie juive et grecque; par les thérapéutes et les esséniens, dont Jésus, le fils de l'homme, fut le révélateur et le représentant; doctrine dont les gnostiques furent aussi les représentants à l'état philosophique." (Chine, page 114.) Our missionaries have used this word *Tao* to represent *logos* in their translation of the New Testament, and the first five verses of St. John's Gospel are nearly as much Taoist as Christian in the Chinese text.

Some writers on the other hand, such as Gutzlaff, have represented Lao-tzu as writing nonsense, and they seem to insinuate that he did not even know the meaning of what he was writing. Others, as Voltaire, have charged on him all the follies and superstitions practised by the Taoists, and have consequently derided him and his teachings. This is just about as wise a proceeding as to reproach the apostle Paul on account of the sayings and doings of Muckers, and Mormons, and Muggletonians. Many also regard Lao-tzu as a mere speculative recluse—shutting himself up from the turmoils and miseries of social life, and publishing theories in morals

and politics of no practical tendency whatever. In these respects he is constantly contrasted with Confucius, who is looked upon as an eminently practical man, teaching to the people only things which they could easily understand, and ever refusing to wander into the regions of uncertainty and mystery.

There are, so far as I know, very few translations of the *Tao té ching* in Western languages. According to Sir J. F. Davis, a manuscript copy of a Latin translation is preserved in the Library of the Royal Society of England. Pauthier has translated part of it into French, and announced his determination of completing the work. S. Julien, however, the best and soberest of Lao-tzu's expounders, has translated into French the entire book, along with many Chinese notes and fragments illustrating the life and teachings of its author. I am not aware of the existence of any translation in either the English or the German language, though it is not improbable that such may exist. Ritter, Cousin, Hardwicke, Edkins, and many others have given short accounts of *Taoism*; but few of these have clearly separated Lao-tzu and his doctrines from later writers and their doctrines. The "extravagant vagaries" of the latter may often arise from misinterpreted or misapplied statements of Lao-tzu, but they are not to be imputed to him. We must ascribe to Lao-tzu only the things which are his—the merits and defects of his own direct teachings.

T. W.

(To be Continued.)

The Chinese Recorder

AND
MISSIONARY JOURNAL.

Rev. S. L. Baldwin, Editor.

FOOCHOW, JUNE, 1863.

BIRTHS.

At Kin-kiang, 16th May, 1863, a son to Rev. V. C. HART, of the American M. E. Mission.
At Foochow, 13th June, 1863, a son to J. A. STEWART, M. D.

The May number of the CHINESE RECORDER was sent

To England, per mail of May 29th.
To Chefoo, Tung-chow, Tientsin and Peking, per brig *Forest Belle*, May 19th.
To Amoy, Swatow and Hongkong, per *Str. Azof*, May 20th.
To Ningpo, Shanghai and the river ports, and Japan, per Steamer *Prince Kung*, May 20th.
To Canton, per Steamer *Fesso*, May 24th.

COUNTRY WORK.

We believe that it is the universal experience of missionaries that evangelistic labor in the rural regions is much more encouraging, and productive of greater visible results, than at the open ports. There are several reasons to account for this fact. First, the people in the interior, removed from the excitements of the great marts of trade, are generally far more simple minded, have less confidence in themselves, and are more willing to learn from others, than the busy masses who crowd the open ports. Again, there is generally more leisure for listening to the truth among the country people. A Foochow man frequently grudges the quarter or half hour he spends in a Christian church, while in the country men often spend half a day, or the whole of an evening, at the chapel. Further, some of the prejudices entertained by native residents at the ports against foreigners and foreign doctrines are absent from the minds of the country people. The general experience of missionaries is that the more they penetrate into the interior, the more civil and hospitable is the treatment they receive from the people. It is very commonly objected to our preaching in the neighborhood of the open ports, that the practice of Christian people does not correspond to it. The natives suppose, as it is very natural that they should, that all who come here from Christian countries are Christian people. They say, "You preach strict morality to us, but many of your people are not moral; you tell us to keep holy God's sacred day, but you build your Consulates and your

hongs, and put up and ship your tea on Sunday; you exhort us not to smoke opium, but why do you bring it here, and sell it to us?" The answer, that Christianity is not to be held responsible for the misdeeds of those who come from Christian lands, is not satisfactory to the native mind; and the question is often plied, "If your own people do not yet follow your teachings, why do you come to us with them?" It may be said that these are mere captious objections, made by those who have no desire to know the truth. In many cases it may be so; in many others, we believe that the facts stated constitute real and serious objections to Christianity in the native mind. They sink deep into the hearts of the people, and become powerful obstacles to the progress of Christianity among them.

Now in the country these objections are to a very great extent absent, and the hearts of the people are not preoccupied by them, and thus shut against the admission of gospel truth. We must, however, make one exception to this remark. We have not yet penetrated far enough to get beyond the curse of opium smoking. In the interior district cities, in all the towns and villages along the way, at the inns and on the boats, among mandarins and tradesmen, gentry and coolies, the fearful evil is spreading. Ruin and desolation are in its track. Patrimonies are squandered upon it, and wealthy men reduced to beggary. Throughout the Prefecture of Foochow, intelligent Chinese assure us that four-tenths of the adult male population are victims to this vice. It is not strange, therefore, that we meet

everywhere the objection that "Christians bring the opium here." Aside from this, the objections we have mentioned are seldom heard in the country.

The experience of the missions at this port is very favorable to country work. Out of about 450 members connected with the American M. E. Mission, not more than 100 are numbered in the three city churches. We believe that the proportion is not very different in the Missions of the American Board and the Church Missionary Society.

We may mention, in passing that the country work in the Prefecture of Foochow is to a large extent divided by mutual agreement between the three Missions—two districts being assigned to each Mission. The plan has worked very well; and we would recommend such division of the work, wherever it is practicable. In the progress of the country work to the southward, the southernmost station of the American M. E. Mission is only a day's journey from the northernmost station of the London Mission at Amoy, and a missionary might now travel overland to Amoy, stopping every night at a Christian station. The most westerly station occupied at present is the prefectural city of Yen-ping, while to the north the English Church Mission have penetrated into the Prefecture of Fuh-ning, which borders on the Province of Chehkiang. We hope soon to see a line of Christian stations from Foochow to Ningpo, as there now is from Foochow to Amoy.

As far as experience at this port goes, then, we would say to our brethren everywhere—push into the country; enter every open door; and the farther

you get from the seaports, the better. We believe that the brethren at Ningpo, Amoy, Swatow, and probably at all the other ports, are ready to give a similar testimony.

There is some danger of going too fast in this country work, and all will gladly heed the cautions on this point contained in the admirable paper of Rev. Mr. Lees in the September and October numbers of the *Missionary Recorder* last year. It is not necessary that we should reiterate them—especially as the present danger is hardly in that direction.

EDITORIAL ITEMS.

—It is due to the Bishop of Victoria to say that the account of his visit to certain out-stations of the Church Mission, published in this number, was written for friends at home, and without a view to publication. We do not, however, think it injured by that fact. For our own part, if we wished to write a readable article, we would be glad if possible to divest ourselves of the idea that it was to appear in print, and write with that freedom and ease that attaches to friendly correspondence.

—Our thanks are due to Rev. C. H. Butcher, British Chaplain at Shanghai, Rev. M. J. Knowlton, of Ningpo, and Rev. J. R. Wolfe, of the Church Mission, Foochow, for favors which we hope to use in our next number.

—Subscribers who wish to send any of their copies of the *RECORDER* to England or America, through the Hongkong Post Office, will be obliged to send them unstitched and without covers; otherwise they will be charged at book rates.

MISSIONARY INTELLIGENCE.

PEKING.—Rev. W. V. Morrison, formerly of Ningpo, takes the place of Rev. Dr. Martin, who is now at Shanghai with his family, on his way to America.

HANKOW.—We learn that Rev. G. John of the London Mission, and A. Wylie, Esq., the agent of the British and Foreign Bible Society, have gone on a visit of exploration to the province of Sz-chuen. They expect to be gone about six months. Later advices say that Mr. Wylie was mobbed, and came near losing his life in Sz-chuen, but we have no particulars.

FOOCHOW.—Rev. Dr. Maclay returned to his station June 6th, having seen his family depart for America in the Steamer *China* from Hongkong May 26th.—Dr. Dudgeon, of the London Mission, Peking, reached Foochow from Amoy June 6th, and left for Shanghai, June 14th. He is on a health trip, and has been much benefitted by the change.—The Bishop of Victoria left for Hongkong, May 31st. He confirmed 90 converts of the Church Mission, while here; and ordained one native minister.—The Foreign Commissioner sent a few days since to the East Street M. E. Church for four sets of Christian books—one set for the Governor General, one set for the Lieutenant Governor, and two sets for the Commissioner's Office. The list sent embraced many of the publications both of the London Mission press at Hongkong and the American Presbyterian Mission press at Shanghai. Rev. N. Sites supplied the books, as far as he was able to do so. He was courteously received by the Foreign Commissioner, and invited to tiffin with him. His call

was afterward returned by some high officials of the Foreign Commissioner's office. What the reason of this unusual conduct on the part of the mandarin may be, we do not know: but we may at all events rejoice that so much Christian truth has been received within their yamuns.—The American Board Mission has been making efforts for several years past to get possession of valuable and well located premises which they had rented on South Street. Great opposition has been made by the entry, and the matter has several times been referred to Peking. The Mission has finally agreed to give up the place on the payment of \$5,000. The local authorities have complied with this proposition, and the Mission will now seek a new location.—Rev. N. Sites baptized five men in the interior of A in-tsing district on Sunday, June 21st.

AMOY.—Rev. L. W. Kip and family, of the American Reformed Mission, left June 1st for Hongkong, to take passage in the ship *Midnight* for San Francisco, whence they will go to New York by steamer. Mr. Kip's health requires the change.

CANTON.—Rev. H. V. Noyes writes, under date of May 22nd, 1868: "We have learned quite recently of the death of Miss Caroline Norris at Calcutta. She was sent out as a missionary teacher by the society—Woman's Mission to Woman. She arrived in Hongkong, January 13th, came to Canton on the 14th, and spent several days here, during which she gained the high esteem of all who had the pleasure of forming her acquaintance. She soon embarked for Calcutta, where she lived only two months. She died from cancer, April 13th, 1868, aged 33 years. She suffered greatly during her sickness, but her soul was 'stayed on Him, and kept in perfect peace,' and she died as the Christian dieth, leaving to her mourning friends the memory which is blessed."

CORRESPONDENCE.

DIVORCE AND RE-MARRIAGE.

MR. EDITOR:—

It seems to me that the question raised by the Rev. Mr. Hartwell, in your last number, is capable of easy solution. Whatever may have been the real meaning of the Mosaic law, concerning which Jewish writers widely differed, the Christian law is destitute of ambiguity. See Matthew 5: 31, 32: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

In the case in question, the man divorced his wife for frivolous reasons. According to the Savior's teaching, he has all this time been causing his wife to live in the commission of crime. She is still his wife. It is his fault that she has lived in sin. The way being open for him to repair the great injury done to his wife, it is not only right, but his bounden duty to make that reparation.

A statute of Moses, the aim of which was to prevent the practice of "swapping wives," which was common among the Egyptians, cannot be urged against a Christian Chinaman, who desires to take back the wife whom he divorced while in heathen darkness; especially as the Savior declares her relation with her present nominal husband to be that of adultery.

N.

Foochow, June 5, 1868.

TO THE EDITOR OF THE CHINESE RECORDER:—

The question proposed by the Rev. C. Hartwell in your May number is not a mere matter of speculation, but arises—as appears from his letter—from an actual case with which he has to deal. Any of us may have similar cases to decide; and it behooves us to have settled principles upon the subject. All will agree that, according to the teachings of Christ, the divorce was illegal. Nevertheless, it was a divorce actually accomplished; and the woman was married to a second husband. Now, what is there in the words of Christ to abrogate the law of Moses, which provides that such a woman shall not be again married to her first husband? I can see nothing whatever. Christ's law is intended to prevent such divorces; but the divorce having already taken place, the law in Deuteronomy forbids re-marriage.

Again, the present state of the parties is not to be judged by Christian law. Paul tells us that "what things soever the law saith, it saith to them who are under the law." In the case in hand, when the divorce took place, the parties were heathen. According to the laws and customs under which they lived, the divorce was legal. The woman became the wife of the second husband. This was the *status* in which Christianity found the parties. It would lead to endless confusion to go back of this in all cases, and undertake to remedy the errors of the whole past lives of converted heathen, judging everything they did in their heathenism by Christian rules.

Further, let the matter be judged by womanly intuitions. I feel assured that every Christian woman would say that she *feels* that it would be wrong for the woman to re-marry her first husband.

The language used in Deuteronomy clearly implies that there is "something essentially immoral" in the re-marriage to her first husband of a woman who has been married to another. It declares that it is "abomination before the Lord." And it is expressly provided that even in the case of the death of the second husband, the first husband may not marry the wife he has divorced.

It doubtless seems hard that the now Christian husband may not take back the wife whom he wrongfully divorced, when a heathen; but he must bear this as the necessary punishment of his sin. He knew he did wrong at the time; for, although a heathen, he had a conscience. As a Christian, he must now meekly suffer the penalty of his error.

In a country where there is so much laxity on this subject; where wives are sold because they displease their husbands; where wives are rented for a number of years to other persons, and then return to their husbands; where all kinds of impurity prevail;—we cannot be too careful to adhere closely to the highest rules of Christian morality in the administration of discipline in the native churches.

HAGNAIA.

China, May, 1868.

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